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are placed at the death of the individual; and there is interesting speculation as to the "spiritual body," with approval of Mr. Joseph Cook's characteristic characterization of it as "an ethereal non-atomic enswathement of the soul." The "Man of Sin" and the Beast with the mystic number 666 are held to designate Nero; and there is advocated a rearrangement of the books of the New Testament and of Christian hymnology, creeds, and ritual in certain indicated particulars, to correspond to the theory. There is cogency in many of the arguments presented for this preteristic theory; and many difficulties found in other theories find in it a plausible explanation. Yet the impression produced by the author's treatment of dislocated fragments of Scripture is often weakened by reference to the connected text. The explanations only shift the difficulties of other theories. One interpretation is literal where another sees merely a prismatic trope, and *vice versa*. The theories simply bulge and shrink in different places. As in other theories, so in this, certain passages are made to suffer the tortures of a textual inquisition to make them say what they ought to say and to recant what they have been saying. The style is not felicitous, and the logic is sometimes lax.

AUGUSTINE S. CARMAN.

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PUBLIC WORSHIP. By T. HARWOOD PATTISON, Professor of Homiletics and Pastoral Theology in the Rochester Theological Seminary. Philadelphia: American Baptist Publication Society, 1900. Pp. 402. \$1.50.

THE substance of this book was evidently wrought out for use in the author's class-room. The directness of style thus secured greatly enhances its value; while its numerous quotations make it clear that the book is the fruit of wide and careful reading. In it the author discusses every part of public worship except the sermon; but he points out the vital relation of preaching to all other pulpit services. He rightly maintains that all these services, including the sermon, are a unit, and that none of them can be slighted without detracting from the quickening and devotional effect of the whole. He defines public worship and suggestively discusses the congregation. He contends that by wise leadership it should be brought into becoming decorum, and to a share in the worship by responsive reading and by singing. The author's suggestions concerning the administration of baptism

and the Lord's Supper and the manner of conducting the prayer-meeting are both timely and practical. In fact, his discussion covers a field too much neglected by the pastors of non-ritualistic churches.

We can hardly, however, agree with the author that, on account of the multiplication of hymn-books, the reading of hymns in the public service is no longer a utility. To read a hymn well interprets its thought and sentiment to many in the congregation, and so fits them to sing it "with the spirit" and "with the understanding also."

There seems to be in the book an excess of anecdotes, some of which from their ludicrousness are hardly congruous with the subject in hand, and some of them are somewhat worn. But, in spite of these slight blemishes, the book is an excellent one, and cannot fail to be widely read. If its suggestions are heeded, the services in many of our congregational churches will be greatly enriched and rendered vastly more impressive and useful.

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PERSONAL RELIGIOUS LIFE IN THE MINISTRY AND IN MINISTERING WOMEN. By F. D. HUNTINGTON, S.T.D., LL.D., L.H.D., Bishop of Central New York. New York: Thomas Whitaker, 1900. Pp. 212. \$0.75.

In this volume there are four addresses to young men studying for the ministry and two to women engaged in Christian work. The addresses to candidates for the ministry, on "Singleness of Heart," "Spiritual Sensibility," "Self-Sacrifice," and "The Ministry of the Church a Ministry from on High," are packed with good sense and incisive thought, and are fine specimens of clear, forceful English. The main thought of the whole discussion is that downright, manly piety is the primal necessity for the work of a successful ministry. In winning men from sin to righteousness a minister's success will always be in proportion to his likeness to Jesus Christ. He must, first of all, renounce self—"self in the three forms of self-indulgence, self-will, and self-promotion." "The power to revive the dwindled energy and chilled life of the church will be in you in proportion as your own spiritual life is at once deepened and intensified." "We must *be what we teach* if we would have others follow our teaching, or even believe it." "What makes for the character of the man makes for the strength of the minister." These excerpts reveal the transcendently important thought which is luminously set forth in these addresses, a thought